# THE CHRISTIAN A QUAKER

# THE QUAKER A CHRISTIAN

DEMONSTRATED

In a Letter to a moſt Worthy Perſon in this City, giving Anſwer to the little Book lately Publiſhed, and now Re-printed, Entituled,

*A Dialogue between a Chriſtian and a Quaker.*

Whereunto is added a Poſt-ſcript to the Reader.

*Vir bonus* Cajus Sejus *malus tantum quia Chriſtianus*. Tertul.

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# THE CHRISTIAN A QUAKER, THE QUAKER A CHRISTIAN.

SIR,

AS I have at sundry times, upon divers and distinct Occasions, visited you, and finding Favour and

Acceptance with you, I have thought meet at this time, to preſent you with ſome brief, and general Animadverſions on the little *Book*, lately Publiſhed, called, *A Dialogue between a Chriſtian and a Quaker*, which at firſt I marvelled at, eſpecially at this time and ſeaſon.

Indeed I heard ſome few Weeks before, by a very good and ſober Perſon, That there was ſuch an one, as the Author of this *Book* ſeems to be, was then writing to this purpoſe: but he ſpake it thus; That it was to prove the Quakers to be no Chriſtians. He told me the name of the Man, which I remember I had ſome knowledge of. He alſo told me, who encouraged and countenanced him in it. Some of great Name in this City, who alſo have heretofore appeared in like manner, againſt the fore-

forenamed People: but his Name I will not mention.

There was one remarkable Paſſage I was enformed of, touching the Author of the Book, *viz.* What befel him in the Writing of it, which he related thus. as from his own mouth.

As I was (ſaid he) Wtiting, and making it ready, That Scripture, 1 *John* 2. 27. came in my way, and ſo ſtumbled me, that I was ready to lay the buſineſs qnite aſide. The words are theſe; *But the Anointing, which ye have received of him, abideth in you. And ye need not, that any man teach you, but as the ſame Anointing teacheth you of all things, and is Truth, and is no Lye.*

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But here he at length (as he ſaid)

taking Counsel of his Pillow, got over this Scripture, or laid it quite by; for I do not remember I find it in his Book.

*SIR*, Let this serve but for a Preface.

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# Touching

TOuching the Book it ſelf, I ſhall chiefly take notice of the Title, and ſhall make but this Obſervation of it; That if it be but tranſpoſed, and the order of the the words inverted (and ſo make the Author, who intends himſelf by the Chriſtian, to be the Quaker, and the Quaker indeed to be the true Chriſtian, and ſo invert or tranſpoſe the whole Dialogue throughout), the Book may paſs for a Book of ſome good Information.

This matter indeed to me is plain, and evident: that the Chriſtian

throughout this book, is the *Quaker*, and the *Quaker* the Christian.

For evidence and demonstration of the first, why I say, the Christian (so called) is more truly to be termed a *Quaker*, is, because in my eye, and belief, he bears the similitude and likeness, throughout the *Book*, of a Jew, not he (I mean) who is one inwardly, whose praise is not of Men, but of God; but he that is a Jew in the other sense of the Scripture a Jew (that is) a Professor of the Letter only, such a one, as was even *Paul* himself, whiles *Saul*, a wellmeaning Zealot (as the Language now is) here, the *Body* of the Jews stuck, and here they abide, even to this very hour: for they stumbled at the very same stumbling-stone. The Jews are the Professors of Christ (that is of the *Messias*) as well as those called by the common

name of Christians; and the ground, upon the matter, of this their Profession, is much of the same kind.

The Jews have of a long time been expecting their *Messiah* without them, but however, he is not (as they confess) as yet come unto them, so that they rather expect to be Christians, but are not such as yet.

The Christians, that commonly bear that name, say, the *Messias* was in times past among his Disciples, and Followers, but he is since that, ascended, and gone out of their sight; but though he be not for the present with them, or among them, they yet expect his return: so they are in expectation of him, as well as the Jews. The name Christian, I would only be called by, as preferring it, above all other names, provid-

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vided there be cause, and ground, why I should be so called. There are three sorts of them, that are so called.

1. Such as have the true reason, and ground of that name, that same τὸ χρῖσμα, that anointing, *which is truth, and no lye*, in themselves. To these Christ is come, and in them lives; but such, for the most part, that are indeed so, are rarely called so; but by some other names of reproach, among which, perhaps, nay without doubt this name of *Quaker* is one.

2. The second sort of People, called Christians, are such Christians, as this Author seems to be, even zealous, well-meaning Zealots (as they write and talk now adays) zealous after, and according to the Letter only: as zealous for outward things, relating to the Christians; as the Jews

Jews were of old, and even at this day, The outward Sabbath, the outward Sermon, the outward Word and Meetings, the outward Forms of Baptism, and the Supper: Christ without them, long ago, not yet come to them. Upon these outwardnesses, they stand, build, hope and trust: as the Jews of old did, upon their outward forms, of Persons, and Services: as *Moses*, the Sabbath, Circumcision, the Temple, &c. And because of their Zeal to these things: They Crucified Christ, Stoned *Stephen*, and did as great mischief to the followers of them, as was possible: yea they thought, they did God good service, to kill them.

But who have been the imitators of them in our days, to speak nothing now of the times before?

1. In *O. E.* Was there not a way found

found out by devout men, in their Ignorance and Zeal, after the Letter, not only to impriſon, but to Stigmatiſe ſome, for *Blaſphemers*, which were indeed found to be true Chriſtians; and you may remember, what was done to theſe people, in the days of *O. P.* Who told the great Aſſembly then, there were a certain deſpicable People, who like the Serpent, nibled at the Heel of the Government, of whom yet, there was no great cauſe of fear, meaning this very People, againſt whom, Laws obliquely were made, cruel, and bad, and accordingly put in execution; but theſe People proved indeed (as was ſuggeſted) *Jacob's* (*i. e.*) Supplanters of that Generation of Men, that were only right and pure in their own eyes.

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Let me alſo remember you a little of the ſufferings of *J. N.* often mentioned in this *Book*, a matter, will never be forgotten. The whole power then of *E.* yea, of *S.* and *J.* which did then conſiſt of Perſons choſen, as was ſuppoſed of the moſt wiſe, and able, out of the three Nations, all, or moſt of them, of the higheſt note, of this ſort of Profeſſors: they ſate on his Tryal and Examination, no leſs than thirteen days, without any intermiſſion: making an Order, that nothing elſe ſhould intervene, till the buſineſs of *J. N.* ſhould be ended; and then at laſt, having upon the matter, found little or nothing againſt him

him, * did yet ſentence him to be Whipt at the Carts-t il, from *Weſtminſter*, to the *Old Exchange* in *Cornhill*; and there on a Scaffold, raiſed to that purpoſe, in the preſence of many thouſands, was Stigmatiſed with an hot Iron, and his Tongue bored through with the ſame: yea after that, to Ride with his Face towards the Horſe-tail, into *Briſtol*; and after all, kept a cloſe Priſoner in *Bridewell*, in *London* for a long time; yet there were not a few, wiſe

* Although it's true that the greateſt part of his Friends, called Quakers, were diſſatisfied, and troubled, concernin him; as looking on him then clouded, and to have given advantage to the perſecuting Spirit, by his being too Paſſive, in not rejecting, or teſtifying againſt a few ſhatter-brain'd, ſilly Women, who fooliſhly too much admired him; how-be-it he afterwald coming to ſome ſence thereof condemn'd it, but this did not ſpring from the Barbarous actions of his Perſecutors (who unjuſtly deſigned to bring an Odium upon the Quakers) but from a ſecret Conviction of truth in himſelf.

wise, and good men, Witnesses and Assertors of his Innocency. These, and such like, were the Acts of devout men in *O. E.*

2. But in *N. E.* They did much after the same sort, or worse, as did appear in their Severities and Cruelties against *Samuel Gorton*, and those with him, *Roger Williams*, and those with him; the Woman *Hutchinson*, and divers like minded with her; and at length, to some of the People called Quakers, of whom some were put to death; which yet was never in these last days done in *O. E.*

Thus, SIR, you see the Reason, why these sort of Christians, may well be termed Jews: *i. e.* Professors, zealous of the Letter only, and the things without. Of these evils of theirs, I have not yet heard that they have repented, but go on wiping their mouths,

mouths, and talking as if all knowledg of Heavenly things were only found with them.

Sad was that word of the Pſalmiſt, ſpoken to thoſe Jews of old, *Bow down their backs always. Let their Table become a ſnare*, &c. fulfilled upon them in all ages: whom to debaſe, is Gods deſign, for they are in that mutable ſtate, that is changable, and muſt paſs away, as it is ſaid of the firſt Heaven and firſt Earth.

And this is the ſecond Reaſon, why I ſay, that this Author, who calls himſelf a Chriſtian, is more meet to be called a Jew; and therefore a Quaker; becauſe he, and thoſe of like mind with him, ſtand yet upon that Mount, to which it doth appertain to Quake, Shake, and be Removed. At the ſight of this *Moſes* himſelf, and all the outward Carnal

*Iſrael*

*Israel* trembled exceedingly: insomuch, that the people prayed, that *Moses*, and *not God might speak unto them.*

Hence, SIR, I do not deny, but the name of Quaker did arise; for they were come to the Law of God, and that not in the Letter only, but in the life and sense of the full extent of it, feeling and undergoing the Judgment and Condemnation of it, whereby all their outward hopes and Confidence in the flesh, or outward things, Services, or knowledges of things remote, and at a distance from them, fell from them as the untimely fruits of Fig-trees, shaken with the Wind: I my self have seen many in this state; but was so far from finding fault with it, that it gladded my heart exceedingly to behold. It is the first step towards the Kingdom of Heaven. That I doubt not to say, it were hap-

py, not only for this Author, but for this whole Nation, especially for those of his mind, if they were come into this *Quaking*, Trembling Shaking State: As I believe in God, they will and must. That that which cannot be shaken may come instead. Read *Mal.* 4. 4, 5, 6. compared with *Heb.* 12. the last.

And this is the Reason why I judge this Author, is rather to be termed a *Quaker* than a Christian, because he is in such a state that must pass away, and be removed: Whereof he more than seems to have an inward sense and fear, as he manifests sufficiently by his clamour; for if his own House, or Building were sure, firm and safe, what need he fear, as he doth, the shaking of it?

3. There are a third sort of men, that will needs be called Christians too,

too, that are moſt of all unworthy of it, and moſt of all remote from being ſo; that live the life rather of Beaſts, than Men, much leſs Chriſtians, that not only live in, but glory in their Heathenism and Prophaneſs; Men of corrupt minds, debauch'd and wicked men, *whoſe glory is their ſhame, whoſe God is their belly*; who wholly mind earthly and periſhable things; and even in word, make a mock of all appearance of Religion: yet even many of thoſe are more mild and merciful to the firſt ſort of Chriſtians, than thoſe laſt deſcribed. As the Gentiles of old, that were of ſuch ſort of men, heard that very word gladly, that was rejected of the devout Jews, and perſecuted by them whence 'tis ſaid, that *Joſeph* fled with the young Child Jeſus, and his Mother into *Egypt* from the Jews; as *Joſeph* in the Type, did from his Brethren. And 'tis ſaid, *Out of Ægypt have I called my*

*Son.* It is safer to have ones Conversation among the unclean, loose and Prophane men, than with the petulent, angry, fierce and cruel, such as the Apostle bids beware of. And if you will receive it, this is the *earth* that many times *helps the Woman*, the Persecuted and afflicted Church. For this cause Christ was accounted by the Pharisees, as a Friend of Publicans and Sinners.

2. But Secondly, It is to me apparent, that he, whom this Author, in his book makes to bear the name of Christian. The Christian I first described, and I will give you for it these following Reasons.

1. He is said to have God Essentially with him, yea in him: and that this God is Christ himself, and the Holy Spirit. And this is the *Light within*, and this Light is God, or Christ, or the Spirit; yea, that

that this Light is in every man. But how? not manifeſt in all men alike. 'Tis indeed in all men, as a Treaſure hid in the field of mans heart; found of ſome, others muſt dig for it before they find it. 'Tis the Light that ſhineth in the Darkneſs, which the Darkneſs comprehendeth not: for how can it, it being the only obſcurity of it, or that which obſcureth it? And what is this Darkneſs? ſurely no other than Sin, Error, and unbelief, *&c.* The Light is that of which Saint *Peter* ſpeaks, A Light that ſhineth in the dark corner of mans heart. To which every man ſhall do well to give heed.

There is no word ſo frequent among theſe People as this, *the Light within*: not but that it hath other names, yea, without number; but this ſeems for good reaſon to have the precedency: Why? becauſe it gives Light to all the

reſt. The late Aſſembly of Divines (ſo called) having undertook to give a Deſcription of God and his Attributes omitted this, *God is Light*, John 1. 1. which ſome Learned and Wiſer Men than they, took notice of, with ſome reflection. This Light doth Anteced, and muſt be firſt. And therefore of old time, they that were *Baptiſed*, whether into the name of the Father, the Son, or the Holy Spirit; *i. e.* into the nature of either, were termed *Illuminati*, Enlightned men; for ſo is the coming of the Lord, in every degree of his appearing: as *Lightning, which ſhines from one part of the Heaven*, in the heart of man, *to the other.*

Now by this *Light*, which is God himſelf, God manifeſts himſelf, and that in us, even in as many as give heed unto it, and follow the guidance of it, ſo that in proceſs of time (mortify-

ſying in us what is oppoſed unto it) our whole man is not only Luminous, but *Lumen*, *Light it ſelf*. *Ye were Darkneſs*, (ſaith the Apoſtle) *but now ye are Light in the Lord*. And thus Man becomes the Living Temple of the Living God, and the Living God a Living Temple to him: *I, and my Father* (ſaith Chriſt) *are one*: not *unus*, but *unum*, ſaith *Beza*, That they all (ſpeaking farther of his Diſciples and followers) may be *unum*, one thing. God one thing with Chriſt, and Chriſt one thing with the Father in them, that are one Spirit with him; that ſo it may come to paſs (as moſt right it is) that *God* in us *be all in all*.

This without all doubt (that ſo believes and feels) is the Chriſtian, whom this Author wrongfully, if not worſe, calls *Quaker*.

2. I will add but one Reaſon more,

which yet I have hinted already, why the name of a Christian doth most properly belong to him, whom this Author calls *Quaker*: not only from the Anointing, of which I spake before; but from a more particular consideration of the name Christian. It is said in the *Acts of the Apostles*, that the *Disciples were called Christians first at Antioch*, which was (as some think) then the Seat of War, or a Garison Town: here the Disciples of Jesus, first set up their Banner; and being concerned in another, a more Heavenly Warfare, were there first called χεισιανος, that is to say, Christs Asses. This I find expressed in a certain Learned Author beyond the Seas, which I read and translated above twenty years ago. The Title of the Book was, *Argumentum Theologicum, de non gerendo gladio materiali, in Republica Christiana*, which

ονοι Asses.
χεισιανοι Christ's Asses.

which is the opinion and mind of theſe People that are commonly called *Quakers*, well they may be, and ſometimes have been beaten by Armed Men; but they take up, nor uſe no ſuch Weapons at all, as all the reſt of the outward Chriſtian World; yea, and thoſe that profeſs themſelves the Churches; and moſt manifeſtly and prodigiouſly at this day do thoſe they call Proteſtants, (a reformed ſort of Chriſtians ſo accounted) warring one againſt another, not only of late here in this Land; but ſhamefully at this day beyond the Sea, confederating with their profeſſed Enemies: ſo they heretofore reputed the Roman Catholicks; yea, they alſo, mutually one againſt the other, which their moſt Holy Father (as they call the Pope of *Rome*) either overlooks, or wants Power, or Skill to prevent. All which turns to the ſcandal of the Chriſtian Religion, both among Jews, *Turks*, and Infidels. *But*

But these χειστοι, whom this Author calls *Quakers*, walk by a better Rule: for if they receive a blow on the one Cheek, they turn to them that give it, the other also, (so they profess) patiently undergoing all manner of Affronts, Persecutions, Reproaches, and Revilings, returning not evil for evil, according to the Commandment of the everlasting God, so that they may truly enough be termed χειστοι Christs Asses: so I find an antient Learned Author (*Guliel. Paris.*) explaining that Text: go saith Christ to such a place, to his Disciples, and you *shall find an Ass tyed, with a Colt, the Foal of an Ass, bring them to me*, and if the owner say, *what do ye?* tell him, *the Master hath need of them*; this he Interprets of, first the *Jew*, which was the Ass tyed *viz.* to outward observations; but secondly the Colt, the Foal of the Ass, of the *Gentiles*, who were

were ſolute, and without Law: Theſe (ſaith Chriſt) bring to me, as having need of them to glorifie his name among them both: on theſe he rides in triumph, as (ſomtimes he did in a Figure) into the Heavenly *Jeruſalem*, according to the Prophecy of *Zachariah*, *behold your King cometh meekly, Riding upon an Aſs, and upon a Colt, the Foal of an Aſs: He is juſt having Salvation, he ſhall cut off the Charriot*, &c. that is, he ſhall after ſuch a manner cauſe Warrs to ceaſe in all Lands, which muſt certainly be, by ſuch ſort of Chriſtians as theſe now deſcribed, that bear Chriſt about with them in their mortal Bodies, & for the ſake of him alone, they undergo all contradictions of Gainſayers, following their Lord, as *Sarah did Abraham, calling him Lord; and are not afraid of any amazement.* It was ſaid of old to ſome in diſtreſs at Sea, *Cæſarem portuunt*, having *Cæſar* with

with them in the Ship, they need not fear: So it may be much more truly ſaid of theſe, *Chriſtum portant*, they bear about Chriſt with them: for ſo the antient Chriſtians by the old Fathers were called *Dei-feri*, *Chriſti-feri*, *Sancti-feri*, *Templi-feri*, that they were ſuch that bore about with them, yea in them, God, Chriſt, the Holy Spirit, and were the living Temples of the living God. This Teſtimony was given even by *Pline* to the Chriſtians in his time, that they bore about God in their Conſciences; which indeed is no other, than the advice of the Apoſtle, 1. *Cor. 6. ult. Portate igiter Deum in Corpore veſtro*; *Bear or carry God in your Body*: So in the Vulgar *Latine*. I met lately with an antient Citizen, a Man of great Integrity, and Honeſty, as well as of Note: who told me of the Preacher, late in *Biſhops-gate-ſtreet* (lately put to ſilence by the Biſhop

of

of *London*: of which the cauſe will be manifeſt hereafter:) this Man, ſome call'd a Quaker in a long Gown, the truth is to wonderment, he ſeemed in the ſpiritual Warfare to allarm the whole City of Profeſſors. Like *Gideons* Barly Cake, leaping into the Camp of the *Midianites* (Men of corrupt minds and judgements, as the word ſeems to import) being as it were aſleep in their miſtaken judgements, and perſwaſions (as they ſpeak) this Man (ſaid he) Interpreted the third Commandment to his great content, thus: *Thou ſhalt not take the name of the Lord thy God in vain*; he read it thus: thou ſhalt not *bear*, or *carry* the *name* of *the Lord thy God in vain.* Thou ſhalt bear his name *i. e.* his Image, Nature, and Likeneſs, and not a bare empty name only, which they that do, do it in vain, and therefore ſhall not be held guiltleſs.

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This Sir, is the second reason. I might name many more, why these People whom this Author calls *Quakers*, may be more rightly than he, called Christians; but this may suffice for a Letter. I will conclude, in giving answer to one great question.

*Object.* Are the People called *Quakers*, the only true Christians?

*Ans.* I say not so, yea God forbid, that I, or any other, should say so: yet this I will be bold to say their form of words (if rightly weighed) have compared with others, the better savor, being for the most part, the words of God, and the holy Scripture, which yet (I confess) may be prostituted to an evil mind, and sometimes are. I wish it be not found so in some of these, as well as other People. I am sure it hath so hapned,

1. Here-

1. Heretofore among the Jews, who had for a time, the light of truth among them, in the miniſtration of *Moſes*, and the Law; but they forſook the true light, and life of God among them; but yet to ſecure their luſt, and abominable ſins, they clave to the Letter, and form of words only; and ſo there was left among them only, the dark, or dead Body of *Moſes*, or the Jews, about which Body, *Michael* contended with the Devil. The Devil would have that dark and dead body, to be the true body of *Moſes*; but *Michael* (who is interpreted, *who is like God*) withſtood him, makeing it manifeſt, by keeping the Commandment of God: that Chriſt and his Apoſtles, and true followers, were the true (Miſtical) body and ſucceſſors of *Moſes*, the true *Iſrael* (*Surrogatus Iſrael*) the true body of *Moſes* then, is the true body of Chriſt (Myſtical)

2. But

2. But Satan had afterward a new Game to play; and upon other pretences, even that of the name of Christ himself: so that there hath risen as great strife in these latter days, touching the true body of Christ (mystical) as of the body of *Moses* before, that it may be truly said, there is a dark, or dead body of Christ, or Christians: yet no party of Men professing that name, think, or believe so of themselves; but cast it still upon each other, wringing so the Nose, and forcing it to bleed: that they cannot, as they ought, savor the truth, where e're they find it: for since the day-break of Divine Light and Love, many fell into parties, in sundry places, and times: some few of them abode a while, in some measure of light, exceeding in some Divine truths, many of their foregoers; but when a greater, and a more clear light, was presented to them, and the day coming

coming on, offence was taken, even by them that thought they had attained to the beſt; and ſo there came again to be a dark, and dead body left behind in every party: as appears by the ſtink and filth, proceeding from them, to the great offence of God, and his holy ones; but the morning-light more increaſing, more offence was yet taken; yea, this very people have committed that fault: a greater light, more large, and full of Divine Love, hath ſhined among them, than was among them at their firſt gathering, which many of them dealt not kindly with, but ſpake evil of that way, as judging nothing better, was yet to come; So that there is even a dead and a dark body of them, reſting in the form, and glorying in their outward ſeparation from others; and are many of them in the ſame condemnation with other parties, being but a party themſelves, and ſo not (as they ought) to be impartial.

The great Adversary of this people hath by disguise done them great hurt, and made spoil of many good things among them. But this is enough for a Letter, and more than, if it should be made publick, I should have thanks for: but this, according to my weak power and skill, I have writ to stand between the Accuser, and the Accused; and somewhat to alleviate those deep and false Aspertions and Reflections cast upon these innocent people, who have stood their Opposers in so great stead, standing in the front in the time of the hottest Persecution: like men of might, or of God; bearing with much long-suffering and Patience, all manner of Contumely, Reproach and Contradiction, when these their Opposers hid their heads; yet now in the warm Sun of Liberty, unworthily come forth to revile them, and if possible, to continue the Persecution against them. This (as the Prophet

phet speaks, in like case) they should not do; but rather indeed bow to that meek mind and Spirit among them: for to the meek of the Earth (such are many of them I am well assured) is the Promise made, *Mat.* 5. These in due time shall be called by another name than hitherto they have been; even the *name of the Lord their God, and David their King*, (which imports as much as *Love* and *Peace*) which God effect, *Amen.*

But this, and the whole, I leave to your further Observation, and remain, SIR,

*Your*, &c.

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## *Post-script.*

MAny years since, when these People were in their greatest Lustre and sufferings, I writ these Verses, or Rhimes of them, which,

herewith I ſend you, ſhewing the thoughts I then had of them.

*Lo what work the diſpiſed Quakers make?*
*The Heavens and Earth through their Sufferings quake:*
*Ye ſturdy Oaks, and lofty Cedar Trees*
*This Shrub's more fixt than ye, now all men ſees.*
Dan's *a Serpent, and bites the Horſes heels,*
*The Rider's overturn'd and Judgment feels.*
*A voice was heard in* Rama, *Weep and Cry,*
*For* Rachel *hath her Children loſt, and why?*
Herod *was fell and angry that a King,*
*Such tydings to him did the Wiſe-men bring,*
*Should from the leaſt of* Judah's *Cities come,*
*And in the midſt of his, have a Kingdome.*

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*A day to judge the Earth is come. The Wise*
*Men from the East have seen his Star arise.*
*Ye Shepherds of the mis-informed Flocks*
*Those are no Gods, but Idol Blocks*
*Whom ye adore for such. Awake and come*
*And see, if ye have eyes, the cleanly Room*
*Where Jesus with his Mother* Mary *lie*
*Swaddled up, in the Quakers Mystery:*
*For who is born, I it avouch and vow*
*The Oath of God, which none may dis-allow.*
*No Oath hence-forward, needeth to be sworn,*
*He that's the Truth of all, is Christ new-borne.*

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## *A Post-script to the Reader.*
By *R. B.* Ph.

I Must needs confess, that I was greatly surprized with the Report

of the Printing of this Letter (such as it is) it being done, wholly without my knowledge: When I heard of it, I made search after it; and having (with some difficulty) got one, I found it the same I had Written a while since, at the coming forth of that Book it reflects on; and must needs own all in it; except the Errata's in the Printing, and that in the Margin, touching J. N. which I Writ not; which in this second Edition (which the Printer hath thought meet to make) is Corrected.

*Obj.* 1. But you will say, how came it to be Printed?

*Answer*, having kept a Copy of it, being occasionally in discourse about these People. A certain Person (eminent in the World) produced many Papers Writ against them. Another present, whom I never saw before or since, spake rather in favor of them, with whom I concur'd. Upon which, the first being

ing diverted by other Company and diſcourſe, I took occaſion to Read it to this latter; who asked me why I did not Print it? I ſaid no; I ſhall not: but ſith it liketh you ſo well, take it to you; and do with it what you will. And now after two years well nigh, have ſeen it. (Upon the account of the late Diſputes I ſuppoſe) abroad in Print. But what I have further to ſay of, and to, this People, as to their preſent State, Practiſe, and Converſation; I referr them to the Letter I Writ *to them* ſome years ſince, Incloſed in one to *G. R.* a principal Man among them, to Communicate to the reſt.

*Obj.* 2. It may be ſaid, you have Writ and Printed heretofore, ſeverely againſt this People, as in your Preface to Mr. *Robert Rich* his Letter.

*I anſwer*, what I Writ, was in love to them, as therein is ſufficiently manifeſt; though ill reſented by ſome of them: for Love evidenceth

it ſelf, as well in ſharp Reproofs, Chaſtiſement, and Correction, as in countenancing, cherriſhing, and juſtifying of the Perſon, Party, or thing it loves. But now upon the review of this Re-Printed Letter, I have thought meet to add to it, in brief.

1. Somwhat touching that mentioned in the ſecond and third Pages. Where I ſay, *That I had heard before of ſuch a one as this Author ſeems to be*; but I ſay not, This Author was indeed he; *but ſuch a one*: for he that reported it to me, ſaid it was the Preacher at —— which ſince I underſtood to be *J. F.* and not —— as I ſuppoſed, whom I knew. This *J. F.* hath Writ to the ſame purpoſe with *J. H.* though indeed to little purpoſe, having, as I ſince told him (meeting him at the Houſe of a common Friend) gone about, and about, and always without; never touching them, whom he is ſo greatly offend-

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ed with. They in their Teſtimony, remaining, in mean time ſecure, and ſafe within, hid (it ſeems from his eyes) as in the ſecret of the Almighty.

2. Somwhat further touching the intent and ſcope of this Letter; which is an Apologie in behalf of the Teſtimony giver of this People, as though it were Peculiar to them, touching the Light within. That they that profeſs it, as the Chriſtians of old did, are as they were ſaid to be, *Acts* 28. 11. the Sect that is every where ſpoken againſt. I have therefore thought meet to tranſcribe ſome Teſtimonies to it, both Antient and Modern.

1. From thoſe of antient time; and firſt from thoſe reputed *Heathen*, becauſe not of the viſible, or outwardly conſtituted and profeſſing Church, either that of old time of the *Jews*, or of the *Chriſtians* ſince. I find this Paragraph in *John Taylor*, who flouriſhed in *Germany* about the Year 1346.

1346. mentioned with honor by Mr. *Fox* in his Acts and Monuments, as he at whom *Luther* first lighted his Candle, yet reproachfully reflected on sometime since, by Mr. *B* late of *Kidm.*

*Philosophus quidam Alteri aque Philosopho dignum Philosopho sententiam deprompsit; dicens, percepi quiddam in me resplendens intellectui meo, quod equidem aliquid esse experior, sed quid sit intelligere nequeo. Videtur tamen mihi, si id apprehendere possem omnem me veritatem perspecturum; Cui alter ille Philosophus. Hoc ergo inquit Persequere, Certus, quia si apprehendere Potens, bonorum omnium Cumulum, & ipsam quoque Vitam eternam obtinebis.* Which is in effect, thus in *English* A Certain Philosopher, gave forth this Sentence worthy a philosopher to another Philosopher like himself, saying, I perceive something shining forth in or to my understanding, some (excellent) thing indeed I find it to be, but what it is I cannot well comprehend, or understand: Yet it seemeth to me, if I were able to comprehend, and understand it, I should attain to the sight and perception of all Truth. To whom, that other Philosopher replyed, Follow that on, being assured, that if thou canst attain it, thou

shalt

ſhalt reap the whole ſumme of all good things, even eternall life it ſelf.

Secondly from one of thoſe in the viſible and outwardly Conſtituted Church: as that Father (as they ſpeak) Great St. *Auſtin*. Thus in his own words: *Senſi quiddam in me reſplendens animæ meæ, quod ſi perficeretur in me, dicere non dubitarem, id vitam æternam eſſe, occultat ſe, & nihilominus manifeſtat ſe, furtive venit, quaſi omnia animæ furaturum, ablaturumque manifeſtat ſe, indicat ex parte, ut per hoc animum alliceat, provocet, & poſt ſe trahet, imo & auferat ſibi ipſi.* In *Engliſh* thus: I have perceived ſomething ſhining and ſtirring in my mind or Soul; which, if it were perfected, I would not doubt to ſay, it were eternal Life it ſelf. It hides it ſelf indeed, yet nevertheleſs it manifeſts it ſelf: it ſteals in upon me, as if it would rob me of all that I have in my mind: it diſcovers it ſelf (firſt) but in part, that ſo it may allure, provoke, and draw, yea and take away my mind or ſoul even quite with it unto it ſelf.

2. Add hereunto the Teſtimony of ſome in old time in the viſible profeſſing Church, touching ſome of thoſe without it: As firſt, That of *Clemens Alexandrinus*: Thus in

*Latin*

Latin; *Philoſophia Græcos Pædagogi more ducebat, ſicut Lex Hebreos ad Chriſtum.* Philoſophy was the School-miſtris to the *Greeks* or *Gentiles*, as the Law was to the *Jews*, leading them both to Chriſt. *2dly*, That of *Juſtin Martyr* (ſo called) becauſe he ſuffered Martyrdome for the Chriſtian Religion, a very Antient Martyr, in his Apology for Chriſtians, writes more boldly. Thus; *Qui cum ratione vixerunt Chriſtiani ſunt, etiamſi Athis habiti ſint; ut* Socrates, *&* Heraclitus *apud* Græcos. They that live according to the Principles of (Right) Reaſon, are Chriſtians, though they have been, or may be accounted Atheiſts; as *Socrates*, and *Heraclitus* among the *Greeks*. Where by Reaſon (without doubt) this Author means the λογος the Word, *John* 1. 1. which *Eraſmus* and ſome others tranſlate *Ratio, Reaſon*, of which *Paul* (beyond all) ſpeaks, *Rom.* 10. ſaying, even of all men, both Jews and Gentiles, *v.* 18. *What, have they not heard? yes verily: their ſound* (*viz.* of the Apoſtles) *is gone forth unto all the Earth, and their words unto the ends of the World.* For it reached to and concerned all men, and is indeed every where, though hid from moſt, becauſe unregarded, diſobeyed, unbelieved, and rejected of them.

But

But that I may not be too tedious, I will add but the Testimony of a late Modern Writer, touching this matter, expreſt in a few Quæries.

1. *Quer.* Whether every man do not find ſomething in him that is *pure*, which he may perceive to be ſuch, by oppoſing the evil, and moving to the good, according to that of the Poet, *Every man hath ſomething of God in him.*

2. Whether that which is pure, which is no other than the Light of Chriſt, and Spirit of God, ought not to be believed in, followed, and obeyed?

3. Whether our comfort ſtand grounded in the obedience and following of that Light, or that only on which Chriſt hath done outwardly for us?

4. Whether this Light and Spirit in us can be examined, or tryed by the Letter of the Scripture? Seeing he that is in the Iniquity or ſin cannot judge truly of the Spirit, and the things thereof, either by or without the Scripture; but if the ſame Spirit be in us, which is the Key of the Scripture, then we may examine and judge by the Scriptures, according to our meaſure and growth, concerning the works of God within us.

5. Whether the New-birth in Christ be not two-fold, one after the flesh, and the other after the Spirit, according to the scope of 2 *Cor.* 5. but this shall suffice.

*Conclusion to the Reader.* Notwithstanding all this, I do not (I suppose) hereby declare my self to be a *Quaker*, as having, by the grace of God, no need so to be; neither, as I understand, do these people own that name (at least now) as their proper Stile and Character, being more fixt and established in their belief and Testimony of Jesus. But what I have writ or done, hath been to shew my hope and expectation, which I know is the hope and expectation of all good Christians: That after all these Shakings, according to our daily Prayer, the Kingdom of God, that cannot be shaken, may come, (among us, and prevail in us and over us; yea, in and over the whole Land, from the highest to the lowest, wherein and whereby Righteousness and Peace, Truth and Love to the uniting of all in one Lord, and one God, every one in his order and place, may take place, to the consolation of all) *Wherefore let us have grace, whereby we may serve God acceptably*, with *Reverence and Godly fear: for our God is a Consuming fire:*

*FINIS.*

The Reader is desired to correct these gross Mistakes in this second Impression.

PAge 18*th*. l. 14. left out these words after *of*, add. *Quaker ought also of right to bear the name of*, Christi- p.25. line the last, read *pertant*. p.35.l.12. instead of *H'ho* read *He*. in the post-script p. 36. l. 14. should have been added after corrected *and left out*. for it was appointed by the Author and so expected, that the marginal note touching *J. N.* should have been wholly left out. p. 39. line 24. for *J[illegible]lor* read *John Taulerus* p. 40.l.14. for *poteus* read *potes*. p. 41. l. 10. for *furtine* read *furtive*, p. 42. l. [illegible] for *Athis* read *Athei*. in the same page l. 17. put a Coma after *where*, and l. the 18*th*. after λογος put the the *Word*. p. 44. line 12. for *most* put in *more*.